

AHADITH ON THE KHAWARIJ

WHICH THE SCHOLARS CONSIDER TO APPLY TO THE WAHHABIS

These ahadith are cited in the Six Books of authentic traditions for the most part. They have been collated for the most part from the following two books written in refutation of the Wahhabi heresy:

- a) al-Sayyid al-`Alawi ibn Ahmad ibn Hasan ibn `Abd Allah ibn `Alawi al-Haddad: *Misbah al-anam wa jala' al-zalam fi radd shubah al-bid'i al-Najdi al-lati adalla biha al-`awamm* ["The Lamp of Creatures and the Illumination of Darkness Concerning the Refutation of the Errors of the Innovator From Najd by Which He Had Misled the Common People"] published 1325H.
- b) al-Sayyid Ahmad ibn Zayni al-Dahlan (d. 1304/1886). Mufti of Mecca and Shaykh al-Islam in the Hijaz region of the Ottoman state: *Khulasat al-kalam fi bayan umara' al-balad al-haram* ["The Summation Concerning the Leaders of the Holy Sanctuary"] (A History of the Wahhabi Fitna in Najd and the Hijaz) p. 234-236.

The Prophet said, Peace be upon him:

1. "They [Khawarij = those outside] transferred the Qur'anic verses meant to refer to unbelievers and made them refer to believers."

2. "What I most fear in my community is a man who interprets verses of the Qur'an out of context."
3. "The confusion [fitna] comes from there (and he pointed to the East = Najd in present-day Eastern Saudi Arabia)."
4. "A people that recite Qur'an will come out of the East, but it will not go past their throats. They will pass through the religion (of Islam) like the arrow passes through its quarry. They will no more come back to the religion than the arrow will come back to its course. Their sign is that they shave (their heads)."
5. "There will be in my Community a dissent and a faction, a people with excellent words and vile deeds. They will read Qur'an, but their faith does not go past their throats. They will pass through religion the way an arrow passes through its quarry. They will no more come back to the religion than the arrow will come back to its original course. They are the worst of human beings and the worst of all creation. The one who kills them or is killed by them is blessed. They summon to the book of Allah but they have nothing to do with it. Whoever kills them is closer to Allah than they. Their sign is that they shave (their heads)."
6. "A people will come out at the end of times, immature, foolish and corrupt. They will hold the discourse of the best of creation and recite Qur'an, but it will not go past their throats. They will pass through religion the way an arrow passes through its quarry. If you find them, kill

them, for verily whoever kills them will have his reward from Allah the Day of Judgment."

7. "There will be people in my Community whose mark is that they shave (their heads). They will recite Qur'an, but it will not go past their throats. They will pass through religion the way an arrow passes through its target. They are the worst of human beings and the worst of all creation."

8. "The apex of disbelief is towards the East [Najd]. Pride and arrogance is found among the people of the horse and the camel [Bedouin Arabs]."

9. "Harshness and dryness of heart are in the East [Najd], and true belief is among the people of Hijaz."

10. "O Allah, bless our Syria and our Yemen!" They said: "Ya Rasulallah, and our Najd!" He didn't reply. He blessed Syria and Yemen twice more. They asked him to bless Najd twice more but he didn't reply. The third time he said: "There [in Najd] are the earthquakes and the dissensions, and through it will dawn the epoch [or horn] of shaytan."

11. A version has, "The two epochs [or horns] of shaytan." Some scholars have said that the dual referred to Musaylima the Arch-liar and to Muhammad ibn `Abd al-Wahhab.

12. Some versions continue with the words: "And in it [Najd] is the consuming disease," i.e. death.

13. Some books of history mention the following version in the chapters devoted to the battles against the Banu

Hanifa:

"At the end of times a man will come out of Musaylima's country and he will change the religion of Islam." Note: Most of the Khawarij were from the Najd area, from the tribes of Banu Hanifa, Banu Tamim, and Wa'il.

Musaylima was from the Banu Hanifa, and Ibn `Abd al-Wahhab is from Tamim.

13a. Abu Bakr said concerning the Banu Hanifa (the tribe of Musaylima the Liar): "Their valley [Najd] will not cease to be a valley of dissensions until the end of time, and the religion will never recover from their liars until Judgment Day," and in another version: "Woe to al-Yamama without end."

13b. When `Ali killed the Khawarij, someone said: "Praise be to Allah Who has brought them down and relieved us from them." Ali replied: "Verily, by the One in Whose hand is my soul, some of them are still in the loins of men and they have not been born yet, and the last of them will fight on the side of the Antichrist."

14. "A people that recite the Qur'an will come out of the East, but it will not go past their throats. Every time a generation of them is cut down another one will come until the last one finds itself on the side of the Antichrist."

15. "There will be a huge confusion within my Community. There will not remain one house of the Arabs except that confusion will enter it. Those who die because of it are in the fire. The harm of the tongue in it will be greater than that of the sword."

16. "There will be a dissension (in which people will be) deaf, dumb and blind (this means they will be blind and not see the true issue nor listen to the voice of truth): whoever tries to control it, the dissension will control him."

17. "A shaytan will appear in Najd by whose dissension the Arabian island will quake."

18. On the authority of al-`Abbas: "A man will come out of the Wadi Abu Hanifah [in Najd] (whose appearance is) like a bull that lunges against its yoke. There will be much slaughter and killing in his time. They will make the possessions of Muslims lawful for themselves and for trade among themselves. They will make the lives of Muslims lawful for themselves and for boasting among themselves. In that confusion the despised and the lowly will attain positions of power. Their idle desires will keep company with them the way a dog keeps company with its master."

19. On the authority of Abu Sa`id al-Khudri: "Verily in the wake of this time of mine comes a people who will recite Qur'an but it will not go past their throats. They will pass through religion the way an arrow passes through its quarry. They will kill the Muslims and leave the idolaters alone. If I saw them, verily I would kill them the way the tribe of `Aad was killed [i.e. all of them]."

20. "There will be towards the end of time a people who will say to you what neither you nor your forebears ever heard before. Beware of them lest they misguide you and

bring you confusion."

21. "They will pass through Islam like an arrow passes through its quarry. Wherever you meet them, kill them!"

22. "They are the dogs of the people of Hell."

23. "They recite Qur'an and consider it in their favor but it is against them."

24. "There will be thirty dajjals (antichrists) after me, all claiming prophethood."

25. "Some people will be standing and calling at the gates of hell; whoever responds to their call, they will throw him into the Fire. They will be from our own people [i.e. Arabs] and will speak our language [Arabic]. Should you live to see them, stick to the main body (*jama`a*) of the Muslims and their leader. (If there is no main body and no leader,) isolate yourself from all these sects, even if you have to eat from the roots of trees until death overcomes you while you are in that state."

26. "Just before the Hour there will be many liars." Jabir ibn Samurah said: "Be on your guard against them."

27. "The Hour will not come until thirty dajjals appear, all of them lying about Allah and His Messenger."

28. "There will be Dajjals and liars among my Community. They will tell you something new, which neither you nor your forefathers have heard. Be on your guard against them and do not let them lead you astray."

29. "The time of the Dajjal will be years of confusion. People will believe a liar, and disbelieve one who tells the truth. People will distrust one who is trustworthy, and

trust one who is treacherous; and the *ruwaybidha* will have a say." Someone asked: "Who are they?" He said: "Those who rebel against Allah and will have a say in general affairs."

30. "If the leadership is entrusted to those unfit for it, expect the Hour."

31. "You will see the barefoot ones, the naked, the destitute, the shepherds and camelherds take pride in building tall structures in abundance." 32. "One of the signs of the change of religion is the affectation of eloquence by the rabble and their betaking to palaces in big cities."

Origins of the Wahhabi Sect

Jamil Effendi al-Zahawi's *al-Fajr al-sadiq fi al-radd `ala munkiri al-tawassul wa al-khawariq*
**"The True Dawn: A Refutation of Those Who Deny
The Validity of Using Means to God
and the Miracles of Saints"**

1: The Origin of the Wahhabi Sect

The Wahhabiyya is a sect whose origin can be traced back to Muhammad Ibn `Abd al-Wahhab. Although he first came on the scene in 1143 (1730 CE), the subversive current his false doctrine initiated took some fifty years to spread. It first showed up in Najd. This is the same district that produced the false prophet, Musaylima in the early days of Islam. Muhammad Ibn Sa`ud, governor of this district, aided Ibn `Abd al-Wahhab's effort, forcing people to follow him. One Arab tribe after another allowed itself to be deceived until sedition became commonplace in the region, his notoriety grew and his power soon passed beyond anyone's control. The nomadic Arabs of the surrounding desert feared him. He used to say to the people: "I call upon you but to confess *tawhid* (monotheism) and to avoid *shirk* (associating partners with God in worship)." The people of the countryside followed him and where he walked, they walked until his dominance increased.

Muhammad Ibn `Abd al-Wahhab was born in 1111 and died in 1207 (1699-1792 CE). At the outset of his career, he used to go back and forth to Mecca and Madina in quest of knowledge. In Madina, he studied with Shaykh

Muhammad Ibn Sulayman al-Kurdi and Shaykh Muhammad Hayat al-Sindi (d. 1750). These two shaykhs as well as others with whom he studied early on detected the heresy of Ibn `Abd al-Wahhab's creed. They used to say: "God will allow him be led astray; but even unhappier will be the lot of those misled by him."

Circumstances had reached this state when his father `Abd al-Wahhab, a pious scholars of the religion, detected heresy in his belief and began to warn others about his son. His own brother Sulayman soon followed suit, going so far as to write a book entitled *al-Sawa`iq* (the thunderbolts)[ft3](#) to refute the innovative and subversive creed manufactured by Ibn `Abd al-Wahhab.

Famous writers of the day made a point of noting the similarity between Ibn `Abd al-Wahhab's beginnings and those of the false prophets prominent in Islam's initial epoch like Musaylima the Prevaricator, Sajah al-Aswad al-Anasi, Tulaiha al-Asadi and others of their kind.[4](#) What was different in `Abd al-Wahhab's case was his concealment in himself of any outright claim to prophecy.

Undoubtedly, he was unable to gain support enough to openly proclaim it. Nevertheless, he would call those who came from abroad to join his movement *Muhajirun* and those who came from his own region *Ansar* in patent

imitation of those who took flight from Mecca with the Prophet Muhammad in contrast to the inhabitants of Madina at the start of Islam. Ibn `Abd al-Wahhab habitually ordered anyone who had already made the obligatory Pilgrimage (Hajj) to Mecca prior joining him to remake it since God had not accepted it the first time they performed because they had done so as unbelievers.

He was also given to telling people wishing to enter his religion: "You must bear witness against yourself that you were a disbeliever and you must bear witness against your parents that they were disbelievers and died as such."

His practice was to declare a group of famous scholars of the past unbelievers. If a potential recruit to his movement agreed and testified to the truth of that declaration, he was

accepted; if not, an order was given and he was summarily put to death. Ibn `Abd al-Wahhab made no secret of his view that the Muslim community had existed for the last six hundred years in a state of unbelief (*kufr*) and he said the same of whoever did not follow him. Even

if a person was the most pious and God-fearing of Muslims, he would denounce them as idolaters (*mushrikun*), thus making the shedding of their blood and confiscation of their wealth licit (*halal*).

On the other hand, he affirmed the faith of anyone who

followed him even though they be persons of most notoriously corrupt and profligate styles of life . He played always on a single theme: the dignity to which God had entitled him. This directly corresponded to the decreased reverence he claimed was due the Prophet whose status as Messenger he frequently depreciated using language fit to describe an errand boy rather than a divinely commissioned apostle of faith. He would say such things as "I looked up the account of Hudaybiyya and found it to contain this or that lie." He was in the habit of using contemptuous speech of this kind to the point that one follower felt free to say in his actual presence: "This stick in my hand is better than Muhammad because it benefits me by enabling me to walk. But Muhammad is dead and benefits me not at all". This, of course, expresses nothing less than disbelief and counts legally as such in the four schools of Islamic law.⁵

Returning always to the same theme, Ibn `Abd al-Wahhab used to say that prayer for the Prophet was reprehensible and disliked (*makruh*) in the Shari`a. He would prohibit blessings on the Prophet from being recited on the eve of Friday prayer and their public utterance from the minbar, and punish harshly anyone who pronounced such

blessings. He even went so far as to kill a blind *mu'adhdhin* (caller to prayer) who did not cease and desist when he commanded him to abandon praying for the Prophet in the conclusion to his call to prayer. He deceived his followers by saying that all that was done to keep monotheism pure.

At the same time, he burned many books containing prayers for the Prophet, among them *Dala'il al-Khayrat* and others, similar in content and theme. In this fashion, he destroyed countless books on Islamic law, commentary on the Qur'an, and the science of hadith whose common fault lay in their contradiction of his own vacuous creed. While doing this, however, he never ceased encouraging any follower to interpret Qur'an and hadith for himself and to execute this informed only by the light of his own understanding, darkened though it be through errant belief and heretical indoctrination.

Ibn `Abd al-Wahhab clung fiercely to denouncing people as unbelievers. To do this he used Qur'anic verses originally revealed about idolaters and extended their application to monotheists. It has been narrated by `Abd Allah Ibn `Umar and recorded by Imam Bukhari in his book of sound hadiths that the Khawarij transferred the Qur'anic verses meant to refer to unbelievers and made

them refer to believers.⁶ He also relates another narration transmitted on the authority of Ibn `Umar whereby the Prophet, on him be peace, said: "What I most fear in my community is a man who interprets verses of the Qur'an out of context." The latter hadith and the one preceding it apply to the case of Ibn `Abd al-Wahhab and his followers.

It is obvious the intention to found a new religion lay behind his statements and actions. In consequence, the only thing he accepted from the religion of our Prophet, on him be peace was the Qur'an. Yet even this was a matter of surface show. It allowed people to be ignorant of what his aims really were. Indicating this is the way he and his followers used to interpret the Qur'an according to their own whim and ignore the commentary provided by the Prophet, on him be peace, his Companions, the pious predecessors of our Faith (*al-salaf al-salihun*), and the Imams of Qur'anic commentary. He did not argue on the strength of the narrations of the Prophet and sayings of the Companions, the Successors to the Companions and the Imams among those who derived rulings in the Shari`a by means of *ijtihad* nor did he adjudicate legal cases on the basis of the principle sources (*usul*) of the Shari`a; that is, he did not adhere to Consensus (*ijma`*)

nor to sound analogy (*qiyas*). Although he claimed to belong to the legal school (*madhhab*) of Imam Ahmad Ibn Hanbal, this pretense was motivated by falsehood and dissimulation. The scholars and jurists of the Hanbali school rejected his multifarious errors. They wrote numerous articles refuting him including his brother whose book touching on Ibn `Abd al-Wahhab's errors was mentioned earlier.

The learned Sayyid al-Haddad al-Alawisaid: "In our opinion, the one element in the statements and actions of Ibn `Abd al-Wahhab that makes his departure from the foundations of Islam unquestionable is the fact that he, without support of any generally accepted interpretation of Qur'an or Sunnah (*bi la ta'wil*), takes matters in our religion necessarily well-known to be objects of prohibition (*haram*) agreed upon by consensus (*ijma`*) and makes them permissible (*halal*)[*ft1*](#). Furthermore, along with that he disparages the Prophets, the Messengers, Saints and the pious. Willful disparagement of anyone failing under these categories of person is unbelief (*kufr*) according to the consensus reached by the four Imams of the schools of Islamic law.

Then he wrote an essay called "The Clarification of Unclarity Concerning the Creator of Heaven and Earth"

(kashf al-shubuhāt `an khaliq al-ardi wa al-samawat)[ft1](#)

for Ibn Sa`ud. In this work he declared that all present-day Muslims are disbelievers and have been so for the last six hundred years. He applied the verses in the Qur'an, meant to refer to disbelievers among the tribe of the Quraysh to most God-fearing and pious individuals of the Muslim community. Ibn Sa`ud naturally took this work as a pretext and device for extending his political sovereignty by subjecting the Arabs to his dominance. Ibn `Abd al-Wahhab began to call people to his religion and instilled in their hearts the idea that every one under the sun was an idolater. What's more, anyone who slew an idolater, when he died, would go immediately to paradise. As a consequence, Ibn Sa`ud carried out whatever Ibn `Abd al-Wahhab ordered. If he commanded him to kill someone and seize his property, he hastened to do just that. Indeed, Ibn `Abd al-Wahhab sat among his folk like a prophet in the midst of his community. His people did not forsake one jot or little of what he told them to do and acted only as he commanded, magnifying him to the highest degree and honoring him in every conceivable way. The clans and tribes of the Arabs continued to magnify him in this manner until, by that means, the dominion of Ibn Sa`ud increased far and wide as well as

that of his sons after him.

The Sharif of Mecca, Ghalib, waged war against Ibn Sa`ud for fifteen years until he grew too old and weak to fight. No one remained of his supporters except they joined the side of his foe. It was then that Ibn Sa`ud entered Mecca in a negotiated peace settlement in the year 1220 (1805 CE). There he abided for some seven years until the Sublime Porte (i.e. the Ottoman government) raised a military force addressing command to its minister, the honorable Muhammad `Ali Pasha, ruler of Egypt. His intrepid army advanced against Ibn Sa`ud and cleared the land of him and his followers. Then, he summoned his son Ibrahim Pasha who arrived in the district in the year 1233 (1818 CE). He finished off what remained of them.

Among the hideous abominations of Ibn `Abd al-Wahhab was his prohibiting people from visiting the tomb of the Prophet, on him be God's blessing and peace. After his prohibition, a group went out from Ahsa to visit the Prophet. When they returned, they passed by Ibn `Abd al-Wahhab in the district and he commanded that their beards be shaved and they be saddled on their mounts backwards to return in this fashion to Ahsa. The Prophet, on him be peace, related information about those

Khawarij preserved in numerous hadiths. Indeed, these sayings constitute one of the signs of his prophethood; for they convey knowledge of the unseen. Among them are his statements in Bukhari and Muslim: "Discord there; discord there!" pointing to the East; and "A people will come out of the East who will read Qur'an with it not getting past their throats. They will pass through the religion like an arrow when it passes clean through the flesh of its quarry and comes back pristine and prepared to be shot once again from the bow. They will bear a sign in the shaving of their heads." Another narration of the hadith adds: "They are calamity for the whole of God's creation; Blessed is he who kills them" or "Slay them! For though they appeal to God's Book, they have no share therein." He said: O God! bless us in our Syria and bless us in our Yemen!" They said: O Messenger of God! And in our Najd? but he replied: In Najd will occur earthquakes and discords; in it will dawn the epoch [or horn] of Shaytan." Again he said: "A people will come out of the East, reading the Qur'an and yet it will not get past their throats. Whenever one generation is cut off, another arises until the last dawns with the coming of Antichrist. They will bear a sign in the shaving of their heads."

Now the Prophet's words explicitly specify in text his reference to those people coming out of the East, following Ibn `Abd al-Wahhab in the innovations he made in Islam. For they were in the habit of ordering those who followed them to shave their heads and once they began to follow them, they did not abandon this practice. In none of the sects of the past prior to that of Ibn `Abd al-Wahhab did the likes of this practice occur.[ft1](#) He even ordered the women who followed him to shave their heads. Once he ordered a woman who entered his new religion to shave her head. She replied: "If you ordered men to shave off their beards, then it would be permissible for you to order a woman to shave her head. But the hair on a woman's head has the same sacred status as a man's beard." Ibn `Abd al-Wahhab was unable to answer her.

Found among the narrations transmitted from the Prophet, on him be peace, is his statement: "At the end of time, a man will rise up in the same region from which once rose Musaylima. He would change the religion of Islam." Another saying has it: "From Najd a Shaytan will appear on the scene causing the Arab peninsula to erupt in earthquake from discord and strife." One of the abominations of Ibn `Abd al-Wahhab was his

burning of books containing works of Islamic science and his slaughter of the scholars of our faith and people both of the top classes and common people. He made the shedding of their blood and confiscation of their property and wealth licit well as digging up graves of awliya (saints). In Ahsa, for example, he ordered that some of the graves of awliya be used by people to relieve the wants of nature. He forbade people to read Imam Jazuli's *Dala'il al-Khayrat*, to perform supererogatory acts of devotion, to utter the names of God in His remembrance, to read the mawlid celebrating the Prophet's birth, or to evoke blessings and prayers on the Prophet from the Minaret after the call to prayer. What's more, he killed whoever dared to do any of those things. He forbade any kind of act of worship after the canonical prayers. He would publicly declare a Muslim a disbeliever for requesting a prophet, angel or individual of saintly life to join his or her prayers to that person's own prayer expressing some intention whose fulfillment might be asked of God as, for example, when one supplicates the Creator for the sake of Muhammad, on him be peace, to accomplish such-and-such a need. He also said anyone who addressed a person as lord or master (*sayyid*) was a disbeliever. Undoubtedly, one of the worst abominations perpetrated

by the Wahhabis under the leadership of Ibn `Abd al-Wahhab was the massacre of the people of Ta'if. upon entering that town. They killed everyone in sight, slaughtering both child and adult, the ruler and the ruled, the lowly and well-born. They began with a suckling child nursing at his mother's breast and moved on to a group studying Qur'an, slaying them, down to the last man. And when they wiped out the people they found in the houses, they went out into the streets, the shops and the mosques, killing whoever happened to be there. They killed even men bowed in prayer until they had annihilated every Muslim who dwelt in Ta'if and only a remnant, some twenty or more, remained.

These were holed up in Beit al-Fitni with ammunition, inaccessible to their approach. There was another group at Beit al-Far to the number of two-hundred and seventy who fought them that day, then the second and third until the Wahhabis sent them a guarantee of clemency; only they tendered this proposal as a trick. For when they entered, they seized their weapons and slew them to a man. Others, they also brought out with a guarantee of clemency and a pact to the valley of Waj where they abandoned them in the cold and snow, barefoot, naked exposed in shame with their women, accustomed to the

privacy afforded them by common decency and religious morality. They, then, plundered their possessions: wealth of any kind, household furnishings and cash. They cast books into the streets alleys and byways to be blown to and fro by the wind among which could be found copies of the Qur'an, volumes of Bukhari, Muslim, other canonical collections of hadith and books of fiqh, all mounting to the thousands. These books remained there for several days, trampled upon by the Wahhabis. What's more, no one among them made the slightest attempt to remove even one page of Qur'an from under foot to preserve it from the ignominy of this display of disrespect. Then, they raised the houses and made what was once a town a barren waste land. That was in the year 1217 (1802 CE).